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THE

BANNER OF THE COVENANT.

CONDUCTED BY THE

EXECUTIVE COMMITTEE

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

Reformed Presbyterian Church.

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For Christ's Crown and Covenant.

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1856.



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PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY

GEORGE H. STUART, TREASURER,

No. 13 BANK STREET.

1856.



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SEPTEMBER, 1856.

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ANTICHRIST.

(From the Freeman.)

THIS term has given rise to many conjectures, and much labor has been expended in fixing its meaning. The majority of interpreters have settled down in the opinion that it points, primarily, to some power in *direct antagonism* to the claims of the Lord Jesus Christ. The Christian world has generally acquiesced in this definition, and to it scarcely a dissenting voice is heard. There is no subject of deeper interest in our day, or to which the friends of God and man turn with an intenser anxiety. Who is the mysterious personage meant in the Scripture by this word? and how long is the earth to mourn and weep under tyranny and cruelty? When "shall this wicked being" be destroyed; and the time come, for the saints to possess the kingdom?

Such questions, with more or less distinctions, palpitate in every heart, and burn on every tongue. In their answers, each member of Christ's body, and every friend of fallen man, are deeply interested. To help and hasten their solution, is our only object, when, with great deference, we would suggest, that the commonly received opinion respecting "Antichrist" is a mistake.

We think the idea of the term is *usurpation* rather than antagonism.

An antagonist is one whose hostility is direct—open—acknowledged. A usurper is one that intrudes into the place, and exercises the functions belonging to another. Saul was the antagonist—the adversary of David; but Absalom was a usurper. The opposition of the former was open and confessed; the opposition of the latter subordinate to his main purpose, and carried no farther than it required. Voltaire was the enemy—the direct antagonist of Jesus Christ; his hostility was open, and avowed; whereas Boniface was a usurper; he assumed Christ's place, and claimed his rights over men. The term means a principle adopted and acted on by men, whether many or few. To assume Christ's place over men, and arrogate his prerogatives, is to be Antichrist, and we must treat all persons and systems coming within the terms of the defi-

nition as essentially the same, and without material difference. The word Antichrist occurs several times in the first and second epistles of John, and a close scrutiny of each passage in which it is used will abundantly evince, that the Antichrist of John was a *false Christ*—one who feigned himself to be Christ—one who imposed himself on men, and claimed honors and duties due to Christ only. “Little children, it is the last time, and as ye have heard, that Antichrist will come, even now are there many Antichrists, whereby we know that it is the last time.”—1 John 2 : 18. The reference here is to Matt. 24 : 11, 23, 24, 25, 26. “And many false prophets shall rise, and shall deceive many. Then, if any man shall say unto you, Lo, here is Christ, or there ! believe it not. For there shall arise false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they would deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, Behold he is in the desert, go not forth, believe it not.” A false prophet was one who usurped the office and honors of a true prophet ; who imposed himself on men, and acted towards them as though he was a true prophet ; and in like manner a false Christ is one who pretends to be Christ—who assumes Christ’s office and honors, and acts towards men as though he were Christ himself. John’s Antichrist is synonymous with the false Christs in Matthew, and they alike mean an impostor who pretends and claims to be Christ. Much stress has been laid on the etymology of the term Antichrist. It is made up by prefixing the Greek preposition *anti* to the word Christ. Antagonism, direct opposition, is mostly, if not always, the force of *anti* when prefixed to English words ; as antispasmodic, antiperiodic, and antislavery ; but in the Greek of the New Testament, and in the classics, it is frequently, very frequently, used to express the substitution of one person, state, or thing for another. “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom FOR (*anti*) many.”—Matt. 20 : 28 ; Mark 10 : 45. “If a son shall ask bread of any of you that is a father, will he give him a stone ? or, if he ask a fish, will he FOR (*anti*) a fish, give him a serpent ?”—Luke 11 : 11. Xenophon says that Artaxerxes was made a subject *instead* (*anti*) of a king. Substitution is clearly the meaning of *anti* in these quotations. The Greek language has no term by which the idea can be more significantly expressed, and it is not to be questioned, that both sacred and profane writers use it in this sense.

The authorities sanction this use of the word ; in the place of, instead of (*Greenfield*) ; taking the place of (*Donnegan*) ; pro, ultra, comparentionem (*Schrevelius*) ; substitution, he shall reign instead (*anti*) of him (*Dr. Wylie*) ; ANTI signifies pro, vice, loco, as well as contra, e regione, ex adverso (*Bishop Newton*). This array of quotations and authorities will show that we are putting no strained nor novel construction on the term Antichrist, when we affirm that it means, in the New Testament, the usurper, who,



claiming to be CHRIST, under whatever name, arrogates to himself the honours and the service due only to the Saviour.

We cannot pass in silence the celebrated passage 2 Thess. 2 : 3-10. The whole is too long to quote, but the 4th verse is the main one. "Who opposeth and exalteth himself against all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." It is admitted on all hands that this delineates the character, and sums the claims of the true Antichrist; and the essential idea is, that he assumes the place of God the mediator, in the temple; and claims superiority over all that is worshipped.

After the ascension of the Saviour, the Apostles never apply the phrase, "the temple of the Lord" to the Jewish temple, but always to the gospel church. Then the meaning is, that this man of sin assumed Christ's place in the gospel church. But besides this, he exalted himself "above all that is worshipped;" above every object of worship, or above every worshipped object (*Sebasma*). This word was used as an epithet of royalty, and applied to the Greek Emperors, as Augustus was to the Roman Emperors, and "*His Majesty*" now is to modern monarchs. It means a political headship, as "sitting in the temple" means an ecclesiastical headship. The two together describe this personage as one who assumes to be the ecclesiastical and political head over men. To him they are accountable. He mediates between them and God, and in this way, claims dominion over them. And surely this is to do neither more nor less than to intrude into Christ's place, and exercise his functions. What is said in Timothy of his "forbidding to marry, and commanding to abstain from meats" is only the development of the means by which the usurpation was accomplished, and the usurped position maintained.

The notion of *mediation* is essential to the idea of Antichrist. There is one God, and one mediator between God and men, the man Christ Jesus. He mediates between man and his Maker, in all the relations the creature sustains to the Creator. The primary relations of men to God, are these: They are related to him individually and socially, politically and ecclesiastically. The former two are natural, the other incidental to a redemptionary estate; but in them all, Christ stands between them and the triune God. In all these relations men are directly accountable, not to the essential Deity, but to Jesus Christ, who stands between these parties. Christ issues law, and sits in judgment. Now, how plain is it that the slaveholder takes *just* Christ's place over the individual and the family; the Autocrat of Russia takes *just* Christ's place over civil man, and the Pope takes *just* Christ's place over religious, or ecclesiastical man. Their systems are identical in their elements and essence. The slaveholder is the most audacious. He boldly claims, at once and directly, absolute control of the individual soul and body. Nicholas claims absolute power over the political relation, but, as he is the sole judge of what constitutes that relation, he easily extends it as far as suits his purpose, and thus

controls the whole man, though indirectly, not the less really. The Pope claims infallible spiritual domination, together with all the political pretensions of Russia. So, each of these three arrives at the same result; that is,—absolute control of man, in all the relations he sustains to God. The slave is responsible to the slaveholder—not to Christ; the Russian is responsible to Nicholas, not to Christ; and the papist is responsible to the Pope—not to Christ. Christ is jostled aside, and he that steps into his place, is the true Antichrist, whether found in the shape of chattel slavery, Russian despotism, or Papal domination. The Pope, the Autocrat, and the slaveholder each asks obedience and exacts it, or the life of the recusant. *These three agree in one and the same thing.* They are not antagonists, but most homogeneous. The God of providence, in mercy to the world, has hitherto kept them apart. Obstacles arising out of personal pride, selfishness, and geographical position, have prevented a union, but a very slight alteration in affairs would remove every impediment, and then these mighty powers, impelled by the resistless force of inherent affinities, would rush together, and cling to each other with all the tenacity of unity of essence, of object, of spirit, and of destiny. That which now lets will be taken away, and then shall that *wicked* be revealed. That this combination will take place is certain, and that it will be accomplished at no distant day, is highly probable. There are signs in heaven and signs in earth.

Antichrist in his final triumph, is the spirit of slavery, the spirit of despotism, and the spirit of popery combined and concentrated, and as if embodied in one. Think of the calm, cool, deliberate cruelties of chattel slavery; of the ferocious barbarities of the Muscovite despotism; and the ghostly horrors of papal tyranny. Go to the slave pen, the auction block, the rice swamp; consider their tears and bloody stripes, and lacerated heart-strings, and see what manner of spirit reigns there; go to the everlasting snows of the Siberian steppes, and look upon the banished victims of Russian oppression, as they drag out their lives amidst the inhospitable regions of Arctic winter, and see what manner of spirit reigns here; go down to the carbonic damps of an inquisitorial dungeon, while the miserable heretic groans his hour on the wheel, and see what manner of spirit reigns here; then sum them up, and embody them in one—inspired with deep and malignant hate, and an arrogance above all that is called God or that is worshipped, and there is the true Antichrist, as will shortly appear, mantling into power and arousing his energies for the final struggle of the great day of God Almighty. This is a contemplation, terrible and appalling, and from which the stoutest heart shrinks back. “Who shall stand when the Lord doeth this?” We will follow this no farther at present. There are, however, a few reflections which force themselves on our attention.

1. Mahometanism and Paganism—heathenism in any form, can in no true or proper sense be considered as *anti-christian*, in the technical force of that word. Antichrist is an impostor, who, pre-

tending to be Christ, domineers over apostate and degenerate Christendom.

2. The claims of the slaveholder, of the Muscovite despot, and of the Pope, are the same. To approve of the one, is to approve of the other. To approve of any of them is to sanction the doctrine of *human mediation*, and take sides against the sole mediation of Jesus Christ. The churches organized on the principle, "that slaveholding is no bar to their communion," might just as well say that there is no bar against the Pope and his priesthood. The principle which receives the one, receives the other; and hence those churches—no matter how deep the piety, or evangelical the zeal of some of their members—whether under Papal, Episcopal, Presbyterian, or Congregational forms—will certainly, sooner or later, take their place in the ranks of the armies at Armageddon.

3. The proper limits of the dominion of Antichrist are the geographical boundaries of Christendom. A great part of it now lies powerless in the snaky coils of the Great Dragon. The "mark of the beast,"—that is, *approval of his character and submission to his authority*, is already imposed on all ranks out of the territorial limits of the British empire, and the Northern States of this confederacy. No man may "buy and sell" on slaveholding ground unless he approves of slavery—nor in Russia, unless he approves of her despotism; nor in the popish countries, without allegiance and submission to the papal authority.

4. The persevering and pertinacious efforts of the slaveocracy to widen its area, and to subject the Free States to the sway of its dark and malignant sceptre, the unusual arrogance and activity of the Russian despot, and the unparalleled exertions of Jesuitical popery, for the conversion of the British empire, all indicate the speedy manifestation of "this man of sin." There is reason to believe that even now there is a liege conspiracy, a secret "holy alliance" ramifying throughout Europe, and embracing a great majority of "the crowned heads and cabinets" on the continent, sworn in league to extirpate civil and religious liberty from their last resting-places in Christendom. How long the barriers of freedom will resist the onslaught of so mighty a coalition, we have no means of knowing; but as to the result, "the sure word of prophecy" leaves us without doubt: "The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." II.

## MISSIONS IN JEST? OR, MISSIONS IN EARNEST?

AN ADDRESS TO THE STUDENTS OF THE THEOLOGICAL SEMINARY OF THE ASSOCIATE CHURCH, AT XENIA, O.; BY REV. ROBERT PATTERSON, CINCINNATI.

(Continued from page 171.)

Mission work then in India must just be accomplished as mission work in America is—not by the missionaries working miracles, but by the churches using means—sending the Gospel preacher wherever there is a population—causing him to learn the language of the



strange people—patiently to teach, and publicly to preach to all, young and old, the Gospel of salvation. When the Lord blesses his word to the conversion of souls, he forms a church. When any of its members have gifts for the ministry, let them be trained for that work with every care and diligence. The Hindoo minister with the same commission and the same Gospel which the American minister has, and a far more arduous work, requires, if possible, a better education.

And so we must have mission houses for the missionaries to live in, and die in, and mission burying-grounds for their graves. We must build churches of some sort for them to preach in stately, and buy tents and ox-carts, and purses and scrips, for itineracies. We must procure school-houses and school-books, and pious school teachers to bring the Gospel to the youth of India, according to the command: “Go *teach* all nations.” We must plant colleges and theological seminaries to teach the rising native ministry of India all things whatsoever Jesus has commanded us. And if we would not mock the famishing millions who depend upon us for the bread of life, by throwing them the merest crumb, we must do this, not in one, or two, or three places, but in hundreds of places.

It would be a bitter, unfeeling jest to send two or three brave men to attack Sebastopol and fight the armies of Russia, but what shall we say of attempting to evangelize tribes speaking twenty different languages, by the labor of half a dozen foreigners, and to overturn the hundreds of fortresses of idolatry which crown the hills and stud the plains of India, by means of the operations of two or three mission stations hundreds of miles apart. If the battle is to be fought, let some competent number of troops be detailed for the service. If these mighty cities of India are to be wrested from Satan, let each one of them be regularly invested. Unless we mean to amuse the church with a little game at missions in jest, let us deliberately resolve to employ means and agencies bearing some proportion to the results which we profess to desire. If the agencies employed be wretchedly disproportioned to the service on which we have sent them, let us rescue ourselves from the infidel’s sneer and the devil’s laugh, the missionaries’ tears, and the curses of perishing souls, by an earnest effort to increase them.

But I shall be told, “Though the wants of the world are alarmingly great, and our present missionary force quite inadequate to them, we must proportion our plans not to the world’s needs, but to the church’s ability. We are not able to meet the wants of India, but *we are doing what we can*. We are not able to support more than three or four missionaries from our small church.”

Now if it be meant that our missionaries on the field at present are doing what they can, I fully admit it. They shame us by the amount of labor they perform. And if it be further meant, that the Missionary Boards are not able to support a greater number of missionaries than the present, from the funds contributed by the churches, it is a fact as true as it is deplorable. But neither of these are relevant to the question of the Church’s ability to send

and sustain ten times the present number of missionaries. The Church is not doing what she can, if every member is not doing what he can; for the whole is not greater than the sum of its parts.

It is necessary seriously to ask the question: Is every member of your church or of mine doing what he can? Do we not know well that there are thousands who never do anything at all? It is true, that a majority of the members of our churches contribute all that they can possibly spare from needful expenses, and even deny themselves comforts and necessaries, that so they may deliver their fellow-creatures from going down to everlasting burnings? Are there ten righteous men in all our churches, who live for this one grand object, and make time, and business, and influence, and wealth, all tributary to the salvation of this lost world? If not, is it not silly and ridiculous—nay, worse than ridiculous, is it not hypocritical and profane, for men and women who have most solemnly dedicated themselves and all they have to the service of Christ, to spend the far largest portion of their income on their own dress, and furniture, and tables, and farms, and bring the pitiful remainder as an offering to God, with the declaration: "I have given what I could!" But to come down from the abstract principle to the lowest possible practical application of it: Does any church among us do as much for the heathen as it does for its own members? I am not alleging that any church member among us does all he should do for his own religious edification and that of his family, and contributes a full proportion of his property for this purpose. I fear the reverse. But if a man can give, and does give, ten dollars a year, that he may have Gospel ordinances for himself and his family, then he is bound, by the law of God, to give a similar sum to send them to the heathen. And if a church is able to support a pastor for its own benefit, it is equally bound to support also a missionary for the benefit of the heathen. For I suppose that it will not be denied, that the law of Christ is, "Thou shalt love thy neighbor as thyself." There can be no doubt about this matter. God requires us to support a missionary for every settled pastor at the very least. So, instead of being satisfied with seven missionaries, God requires a hundred and fifty for the combined mission of the Associate and Reformed Churches, and He knows we are all able to support them. Would it be, for instance, a matter of grievous self-denial for any member of the respectable congregation worshipping here, to double the amount of his stipend next quarter? Would he need to sell his garment or go to bed supperless to obtain this sum? Is there a lady among the assemblage of elegance and beauty which graces these pews every Sabbath, whose dress has not cost double the amount of her contribution for the support of the church? I know not exactly how the matter stands in the Associate Church, but in the Reformed Presbyterian, with whose statistics I am better acquainted, the average contributions of the members for the salaries of ministers is about six cents per week, from each communicant, and I have little doubt that most of them would feel much affronted if

the report was circulated, that "Mr. So and So was so straitened in his circumstances, that he could not raise six cents a week additional upon a great emergency." Now here is a great emergency. Here are millions of our fellow-creatures, living in misery and dying in sin because, mark it, because the members of our churches say, *they are not able to increase their contributions for the Foreign Mission six cents a week!* Can God, who gave them fruitful farms, and abundant crops, and rising markets, believe this? Do worldly men, who throw all their capital into speculations which interest them, believe that such Christians feel any deep interest in the salvation of souls? It is not wonderful, that even their own children frequently sneer at such gross inconsistencies. It may well provoke the contempt of the ungodly. Missions in jest are a standing scoff to the profane. If Satan ever enjoys a scornful laugh, it must be when he beholds a prosperous Christian giving his dollar to the missionary collector, and soothing his conscience with the flattering unctiousness, that he gives as much as he is able. I know not if the Man of sorrows weeps now over the hardness of heart of his followers, but some who bear much of His image weep over statistical reports, accompanied by such heartless sayings.

Let us fix it, then, deeply in our souls, that the Church is not doing her duty to the heathen,—that she is not doing good as she has opportunity—that she is not giving as the Lord hath prospered her—and that this is a shameful and sinful state, and one which, if she repent not and reform speedily, will bring the judgments of God upon her. And, my young friends, if this persuasion be fixed deeply in your minds, you can do much to awaken your respective acquaintances to a sense of it now, and more when God shall call you to show Judah her sins, or Israel her transgressions. Study the whole matter. Pray over it. Speak out your convictions honestly. Fix it well in your mind that we do not desire to diminish the funds of the Home work by a single cent, but are assured that if the members of the Church would contribute to the Foreign Mission from a sense of duty, instead of giving from a thoughtless impulse, the influence of the same feeling would prompt them to enlarge their contributions for Home Missions too.

Tell them, too, we do not design to diminish the little band of Home laborers; far from it. We only ask that henceforth the foreign field receive the half of the increase. Let our young men know that this is our principle, and soon you will number our students, not by dozens, but by scores. Men respect, believe, receive, an earnest religion. By God's blessing in the promised outpouring of the Spirit, the half of the increase will soon be greater than the existing whole.

This, then, is what we mean by Missions in Earnest—a church in India for every new erection in America—a school-house for the heathen, for every school-house in our congregation—a missionary to go on the mountains to gather the lost sheep for every pastor of Christ's flock—a dollar for the conversion of the unbelieving, for every dollar for the edification of the church—and a large



and fervent spirit of prayer for the coming of Christ's kingdom over all the earth—in short, that we love our neighbor as ourselves.

What we do in this matter let us do quickly, for delay is death. Events are fast thickening to a crisis in earth's history. Let none suppose that the Ruler of the Earth will allow the claims of even the most distant or barbarous nations to be slighted by his Church with impunity. If Christendom will not carry the Gospel of peace to it, Pagandom will carry the sound of war to us. From those very lands of Central Asia, to the borders of which our mission aspires, tribes of Goths and hordes of Huns once swept like a desolating flood over a cloistered Christendom. Churches were drenched with the blood of aged priests and bishops. The beautiful maids, and the high-born youths of France and Italy, who would have smiled at the idea of relinquishing the luxuries of Rome or Lyons, to preach the Gospel to such barbarians,—were stripped naked and scourged across the steppes of Russia as their slaves. Let the momentous events now clustering around the downfall of the Turkish Empire remind the Church of its rise. From the famous city of Ghazni, Mahmoud the Ghaznvide issued to head the assembled tribes of Affghanistan and Belòehistan, the hordes of Khorasan and Tartary, and his own Turkestan cavalry. Mounting his horse with the cry, "Confounded be all they that worship idols," he halted not till he had shivered the idols of India with his iron club, and swept untold treasures of gold and gems into his stronghold—made the proud empire of Persia one of his provinces—and bequeathed to his savage successors the task of compelling Christians who would not propagate the religion of Christ to receive the creed of Mahomet—wresting city after city from the grasp of the Emperor of the East—overturning the combined forces of the Christians of Europe, Asia, and Africa—establishing his seraglio in the chief city of the world—and dispersing the astonished Greeks from the shores of the Bosphorus to tell their fellow-Christians that these Asiatic hordes were coming to attack Poland, make Germany a desolate wilderness, and pitch their tents under the walls of Vienna; and this not two centuries ago. The voyage from the mouth of the Amoor to San Francisco occupies fewer days than the months which were consumed in the march from Ghazni to Vienna. Who dare say that no other fanatic chief shall ever arise in Tartary or Russia, claiming a divine commission to subdue the earth, or that never more these swarming millions will be allured by the hope of paradise to glut their lusts with the blood, the beauty, and the wealth of civilized lands? The Gospel of peace, implanted in the heart of heathenism, is the only bulwark which can eventually protect Modern Europe and America from the fate which overwhelmed the civilization of Asia, and of the Europe of Cæsar and Cicero, of Constantine and Chrysostom.

Nor does the case brook delay. Already the agents of the King of the North are to be found in cities where no preacher of the Gospel is heard. Already fanatic prophets are raising the cry of war. Already have British troops retreated disgracefully from

despised tribes whose name was never heard in civilized lands. The day of opportunity is evidently past meridian, and the notes of mustering for the battle of the great day of God Almighty fall on our ears. But were it otherwise, and could we promise earth an eternity of peace, still the grave ever opens her mouth around us, and millions live in the practice of every vice, die with all their sins unforgiven, descend to endless woe, learn in that dwelling-place of the lost that they might have been saved from sin and death, had Christians professing a religion of love showed to them a little of that charity which they received—and, doubtless then, make the vault of hell re-echo with their prayers that those who thus permitted them to suffer, may become partners of their woe. O friends, the guilt of blood, of the blood of souls, I fear is already on our heads, on the heads of our church members, on the heads of our ministers, paralyzing our energies, enfeebling our efforts, and hindering that blessing upon our enjoyment of ordinances which a faithful church has reason to expect. We defraud God's treasury of his tithe, and wonder that the rich Christian's property always proves a curse to his son. We defraud Christ of his glory in the work of the world's conversion, and provide ministers to instruct us and convert our children, and then wonder that our daughters become frivolous professors, and our sons turn their backs on the house of God. We pray for a great outpouring of the influences of the Holy Spirit, and resist his strivings to engage us earnestly and self-deniedly in present duty, and wonder that our prayers are not heard. We are ashamed to be as earnest in the work of saving souls as in that of making money, and wonder that the world scoffs at our Christianity. It is high time to give up this trifling. Unnumbered thousands have gone down to perdition, and unnumbered thousands more are on the way. If you, dear friends, really believe that there is a place of eternal torments—that the heathen are fast crowding into it—and that you have the means of saving many of them from hell—give yourselves to the work of *Missions in Earnest*.

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### SKETCH OF OUR INDIA MISSION FIELDS.

The following extracts from a letter written by the Rev. J. J. Walsh, on a visit to our Mission Stations in North India, will be read with interest. Not only for its description of those stations, but for the high appreciation expressed for the labors of our beloved brethren laboring there.—Ed.

#### MISSION AT SAHARANPUR.

The first sight I had of Saharanpur, was the spire of the new church, which rose above the trees, and presented a charming home appearance. Shortly after seeing the church, I had the pleasure of driving to Mr. Campbell's house, where we were most cordially welcomed, and also had the happiness of renewing my acquaintance with the Calderwoods, who had only arrived at Saharanpur a few weeks before I came. I spent more than four days at this place,



and during this time, besides consulting about the church and drawing plans, I visited the city chapel, where I preached; the Botanical Gardens, belonging to Government; the Stud and Canal, all of which were in their way interesting. This station has been occupied twenty years, and has enjoyed the labors of some of America's best sons and daughters, two of whom lie buried in the little burial-ground attached to the Mission, and others are still on the ground, after many years of faithful and devoted labors. May they long be spared to testify the truth as it is in Jesus, to the poor Hindus and deluded followers of the false Prophet. The church is a very neat and chaste building, and has received high commendation from some who are considered great connoisseurs in architecture. The number of communicants is not large at present, as some of them have been sent to form more stations at Dehra and Roorkee. Theodore Wylie, one of the young men formerly connected with the Orphan Institution, had been licensed to preach a few weeks previous to my arrival, and is held in high estimation by the brethren. He, with Isaacchar, another of the catechists, is employed during each week in visiting the surrounding villages. They go out on Mondays and return on Saturdays, to be present at the services on the Sabbath in the station. In this way, during the cold season, they are enabled to visit a great number of villages, and preach the Gospel to many who would otherwise not hear it at the station. The brethren have a plan of visiting the city daily which is confined to them, and is so efficient as to deserve notice and imitation. They have had built what is called an Irish ear, a conveyance on two wheels, with a long seat on each side of the ear, lengthways, and made to carry six people. This car starts daily for the city at a fixed hour, and the missionaries and catechists all go together to preach, dividing into different parties and occupying different places when all go. This car was built by subscriptions raised at the station, and the horse and its monthly expense is provided for in the same way. I was not able to visit the city school, but the Sabbath I preached there was a large number of pupils present. It is, I believe, in a prosperous condition. Mr. Campbell, besides his other more direct missionary work, has his time broken in upon a good deal, by his duties as Treasurer, and I was not a little surprised to hear him say, that this duty had become so great as to occupy nearly as much time as it did many years ago, when he was employed in a mercantile house. However, it is gratifying to find, that he is not one of those who look upon this, as well as other duties involving secular work, as an improper and unnecessary part of missionary labor. He is one of the old, stable and orthodox Presbyterians, ready to do anything to advance the interests of the Mission, by whatever name it may be called, and by whatever unpleasantness it may be accompanied. During my visit we had frequent conversations about the great trials of missionary life;—what shall we do for our children—shall they be sent home with friends and committed to strangers, to be brought up, not knowing what may betide them; or shall we separate for a

number of years, and let the mother see after, and watch the formation of the character of the little ones, while the father remains solitary at his work? And if so, how are we to be supported? These are the trying and perplexing questions which older missionaries must meet, and in meeting which, it is not unusual (as was the case whilst I was at Saharanpur) to see the moistened tear rolling down the mother's cheek, and the father trying to comfort her by the promises of the Bible, and the assurance that God would provide. But then, again and again, would the question come up, What ought we to do? and the removal of the difficulty, quite as far away as ever; and yet something must be done. I wish it was possible that others could realize the importance of this subject, and feel the necessity of doing something that would relieve missionaries, who are willing to give their lives and their best labors to the cause to which they have devoted themselves. This is a subject which must receive more attention from the Church, and some arrangement must be made to relieve her servants laboring in heathen lands, or she will herself become the great loser. Missionaries are but men, and as men, one of their first duties to the children whom God has given to them is, to train them up in the nurture and fear of the Lord. They cannot divest themselves of this duty, and the Church ought not to expect it, without furnishing them with the means of doing so properly. They are ready to make any sacrifice, and hold not their lives dear in their Master's service, but they cannot sacrifice their children, and throw them on the cold charities of the world.\*

SCENERY ON THE WAY TO DEHRA—MISSION STATION AT THAT PLACE.

On my way from Saharanpur to Dehra, I had to go through the pass in the Sewalik range of mountains, and a most singular sight it is, and has the appearance of having been cut through the mountain by the action of the water. The scenery is very picturesque, but wild to the extreme, as both sides of the mountain, from bottom to top, is covered with dense jungle. The height of this range is not so great, being only one thousand feet; but to one who has lived any length of time in the plains of India, it presented a novel and pleasant appearance. I reached Dehra late in the evening, and found the Woodsides and Mr. Herron ready to welcome us to their house. Dehra is one of the prettiest stations in India, having a very rich soil and commanding a most beautiful view of the Himálaya Mountains. It is situated on what is called the Dhoon, which is the inclosure between the Sewalik and the sub-Himálayas. The word Dhoon is derived from two Hindi words, meaning less than two, i. e. less higher than the hills, and less lower than the plains. It is said to be one thousand feet above the plains, though I could scarcely credit the assertion. The town is pretty, and im-

\* Mr. Walsh and the missionaries generally, will be gratified to know, that a fund is being raised at present to aid in the education of missionaries' children. At the same time, we would call the attention of our readers to the remarks of Mr. Walsh on this subject.

proving very rapidly. It takes its name from a temple in the city, of a Sikh chieftain, who was buried there some two hundred years ago. I think his name was Ram Rár. The word Dchra is Hindí, and means temple. This temple is a curiosity, and in the four corners of the garden attached to it are the tombs of his four wives. This temple is considered very sacred, and is visited by pilgrims from all quarters. I noticed near the temple the flag-staff which is raised every year, according to the statement of the priest in charge, in a miraculous manner without human help; but Mr. Woodside and the old priest differ in their views, and Mr. Woodside showed the imposture clearly. But as usual in India, the miracle goes on from year to year, as though nothing had happened to disturb their belief. In walking through the town, it was very pleasant to see the respect and good feeling shown to Mr. Woodside by nearly all classes. The station is an important one, and the school which I visited is one of the most interesting and efficient ones I have ever seen. It has been begun on right principles, and is daily opened with prayer. The Bible is taught to all the boys, and an entrance fee required of every scholar, besides fines enforced for every absence. The number of scholars, I think, was one hundred and fifty, and could be greatly increased if thought desirable. Mr. Herron teaches English to some of the boys, and is much interested in his department. The school-house is a very substantial building, and well adapted to the purpose for which it was built. It has one very large room in which all the boys are daily assembled for prayer, and it is also used as a chapel on the Sabbath, where all the pupils meet for religious worship. The mission premises are most substantial, and was bought by subscriptions from friends in India, and cost the Board nothing. This station has been occupied by Mr. Woodside, through the leadings of Providence, as he was driven from Saharanpur by sickness, and could not endure the climate of the plains. As a child of Providence, with all its interesting features, it should be well cared for, and not allowed to suffer in any of its interests.

The two days which I spent in visiting the Hill stations, Mussone and Landun are among the most pleasant recollections of my visit, but do not admit of description. The change to one who has lived twelve years in the plains was most delightful, and partaking so much of everything new and beautiful, truly welcome, as I trust it will prove beneficial and lasting. Having always lived near mountains in my younger days, I enjoyed the scenery to perfection, though the home mountains, when brought into comparison with the Himálayas, appear like pigmies. The ascent to the Hills, as they are called, though mountains, is by a winding road about five feet wide, one side of which is a mountain, and the other a deep descent, in some places more than one thousand feet in a straight line. The highest point of the mountains is about twenty-eight thousand feet, but we only ascended seven thousand six hundred and forty feet, where the mission sanitarium is situated, and where I slept in order to get a view of the snowy range by sunrise.

## NEW STATION AT ROORKEE.

From the Hills I went to Roorkee, but my visit there was too short (only one day) to see much satisfactorily, though I visited the aqueduct and other works of the canal, the college, and the work-shops in which the machinery is propelled by steam, an unusual sight in India. Mr. Caldwell had only arrived at the station a few days before my visit, and the Mission had hardly been begun. Mr. Caldwell was the only one of all our missionaries with whom I was not acquainted, and I was glad to have the pleasure of making his acquaintance. He is, I believe, a good Hindustáni scholar, and will have a fine field for the exercise of his talents in the native town, which is rapidly increasing in population. On my return from this place to Meerut, I travelled over a very bad road, and one stage was so bad that I had a horse to drop down dead in the harness.—*Home and Foreign Record.*

## HINDOO POETRY.

WE came across the following lines in Blackwood's Magazine for June (Leonard Scott and Co's. American reprint), in an article on "Young Bengal." They are by a Hindoo. Says the writer of the article: "Viewed as the work of a foreigner and a heathen, who has only such acquaintance with our language as he may have acquired in his own country, they surely show two things: 1st, That a very good English education is at the command of some, at least, of the natives of India; and 2d, That the soil is not unfitted for its reception."

## LINES WRITTEN ON THE FLY LEAF OF MY BIBLE.

BY JOVIND CHUNDEK DUTT.

I sought for Fame; by day and night  
I struggled that my name might be  
Emblazoned forth in types of light,  
And wafted o'er the pathless sea;  
But sunken cheek and vision dim,  
Were all I got by seeking him.

I sought for Wealth; the lust of gold  
Scorched my best feelings, scared my heart,  
Destroyed my aspirations bold,  
Deformed my nature's "better part,"  
And, at the last, though seeming fair,  
The prize I clutched was empty air.

I sought for Power; the loftiest steep,  
The topmost heights I strove to scale;  
Nor dark abysses, yawning deep,  
Around me, could my courage quail;  
But bolder ones, with swifter pace,  
Outstripped me in the eager race.



I sought for Love ; his heavenly flame  
 Lit for a time my cheerless way ;  
 But when it fled, my path became  
 More gloomy for the transient day,—  
 Death spread above his sable pall,  
 And turned my fondest hopes to gall.

I sought for Health ; the changeful girl,  
 The more I followed, further fled,—  
 Then where the streamlet's billows curl,  
 And wild flowers burst, she hid her head ;  
 I prayed her to return again,  
 My prayers were breathed,—but all in vain.

What shall I seek now ? All I sought  
 Eluded, shunned my nerveless grasp :  
 What shall I seek ? O sinful thought,  
 While still this Volume I can clasp !

## LECTURE IN BALLYMONEY.

THE following announces a most gratifying fact. Our brethren in Ireland reaching forth their hand across the Atlantic to help us in the extension of the Kingdom of Christ in North India. The cause of Missions is bringing out the energies of the Church, as manifested in her increased liberality, and showing the loveliest features of her character. We are hastening to apostolic practice when for the sake of extending the Gospel to the heathen there shall, at least for this object, be a feeling of making one common fund. Let the Church but remember and discharge her duty, and we shall see the kingdoms of this world soon become the Kingdom of our Lord Jesus Christ.—ED.

On last Sabbath evening, at the request of the congregation of the Eastern Reformed Presbyterian Church in Ballymoney, Hugh Small, Esq., delivered a lecture on Missions, to a highly respectable audience. After reading Luke 2 : 1-20, and giving an outline of the history of Christ, from his birth to his ascension to the right hand of the Father, and adverting to many of the lessons we may learn from the perfect example set by the Redeemer, he reminded his hearers of the Saviour's injunction before his departure out of this world—"Go ye into all the world and preach the Gospel to every creature," &c. The lecturer then referred to the preaching of the Gospel in the apostolic age, and the vast multitudes that were added to the Church on the day of Pentecost, and in subsequent times. In happy language he showed how Satan overshot the mark in persecuting the Church. The blood of the martyrs was the seed of the Church. Many disciples of Jesus were scattered abroad by reason of persecution. While the Waldenses kept the ordinances as they were delivered to the Apostles, the Edict of Nantes illustrated the truth that the wise are sometimes taken in their own craftiness, and the devices of Satan remarkably frustrated. Mr. Small then referred to the several missions of Evangelical Churches—the Moravian Church of England, Methodist,

Independent, Established Church of Scotland, Free Church, United Presbyterian, Irish General Assembly, and Reformed Presbyterian—mentioning some of the most eminent missionaries of the different sections of the Christian Church. The means for promoting the success of missions specified were—individual effort—united effort—a free press—and the contributions of the Christian community.

The Rev. Mr. Mareus presided on the occasion, and conducted the devotional exercises.

A collection was taken up in aid of the funds of the Indian mission of the Reformed Presbyterian Church, America, which, including some contributions from those who could not attend, amounted to £9 sterling. The congregation of the Eastern Reformed Presbyterian Church is very grateful for their kind co-operation of Christian friends of other religious denominations.—*For Banner, from Coleraine Chronicle.*

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### COME TO JESUS.

Come to Jesus! Sinner, come—  
Come to him who died for you;  
He will save your soul from trouble—  
Point you to a heaven true.

Come to Jesus! Sinner, come—  
Cast yourself beneath his feet;  
He will free your soul from trouble—  
Cause your weary spirit rest.

When the darts of sin assail you—  
When the angry billows rise;  
Fly to him and he will shield you—  
Draw you closer to his side.

And when death himself shall call you—  
Bid you leave this world of care;  
Then let not your heart be troubled,  
For you know that Jesus' there.

He will bear you up to glory;  
There to praise his father's name.  
In the Kingdoms he has founded  
From before the realms of time.—ZADKIEL.

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### THE PSALMS OF DAVID.

AMONGST all compositions, these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods and all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe the low sad murmur of complaint; in penitence,

they groan with the agony of the troubled soul. They have a gentle music for the peace of faith; in adoration, they ascend to the glory of creation, and the majesty of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn which first was whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotions, and ennobled its rituals.

And that it has been, not alone, in the august cathedral or the rustic chapel. Chorused by the winds of heaven, they have swelled through God's own temple of the sky and stars; they have rolled over the broad desert of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses; through the steeps and caves of Scottish highlands, in the rude chantings of the Scottish covenanters; through the woods and wilds of primitive America in the heroic hallelujahs of the early pilgrims.

Nor is it in the congregation, alone, that David has given to the religious heart a voice. He has given an utterance, also, for its privacy,—for the low-lying invalid,—soothing the dreariness of pain, softening the monotony of heavy time, supplying the prayer or the promise, with which to break the midnight or the sleepless hour: for the unhappy, to give them words of sadness, by which to relieve their disquieted and their cast down souls; by which to murmur between themselves and God, the holy sorrow that heaven alone should hear; for the penitent, when the light of grace would seem departed, and the ear of mercy closed,—then David gives the cry of his own impassioned deprecation, in supplication and confession. And when contrition has found repose and the tempest of lamentation been stilled by the assurance of peace, he gives the hymn of his exultant and of his grateful praise.—*Ledger.*

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### THE JEWISH MISSION OF THE CITY OF PHILADELPHIA.

WE continue the publication of the monthly report of the labors among the Jews of this city. The following is full of interest:—

The time for celebrating the feast of the Passover is just at hand. A time when so many prayers are ascending from the Jews, looking for their second redemption, while commemorating their first, seems to be a time when special and united prayer should be

frequently offered by the Christian Church for their deliverance from sin through the crucified Redeemer.

There is something peculiarly interesting in the feast of the Passover. The whole family (and sometimes several) assemble to partake of a meal, the essential elements of which are the same now that they were 3300 years ago. Scenes as old as the pyramids seem to start into life. A fact prior to most of the authentic statements of profane history seems to become incarnate, a witness seems to rise from the dead, to testify to the authenticity of one of the most solemn and significant Gospel lessons that history ever taught. Before them is the unleavened bread, and the master of the family is seen with his hat and great coat on, equivalent to shoes on his feet, and loins girt, holding a staff in his hand, and eating in haste. One wonders why the haste, and he hears the whole family answering—"This year we are here, next year in Jerusalem; this year we are captives, next year we are free."

The youngest child present asks the meaning of the feast, and of all the rites; in answer to which the story of Egypt is repeated. Then the cup of wine is passed round, and it is thrilling to see, when the second, or Elijah's cup, is filled, that every eye is turned in silence to the open door, expecting that prophet's appearance; and as the cup is sent away untasted, how vividly it suggests the night when "One" said of that very remaining cup—"Take it and divide it among yourselves!" How strikingly these words on the night of the last legal Passover must have conveyed to the eleven a lesson of mighty meaning, serving as a last link in that long chain of evidence which wrought the conviction—"Thou art the Christ!" On turning away from a Passover supper now, one can only say—"How long, Lord? How long?"

The month of March has not passed without some encouragement in our mission work. Having met with an Israelite of unusually fine mind, and apparently in a slow consumption, I entered into a long argument with him upon future rewards and punishments; but found him so skeptical and unbelieving that he denied at once the immortality of the soul, and avowed his belief in annihilation after death. We continued for some time the discussion, when he requested me to prove from Moses, the promise of eternal life and future punishment. After referring him to a number of Scriptures, I proposed to bring a Bible to his residence, so that he might satisfy himself. Accordingly, in a few days, I went with the Scriptures to see him again. The Bible I had happening to be a German Bible, he at once refused to receive its translation as authentic, upon which I promised to furnish him with a Hebrew Old Testament.

On my second visit to him he admitted his belief in the immortality of the soul, but denied future punishments. I then led him to a new field, namely, the Messianic covenant, proving to him that man was originally created holy and immortal; but in consequence of his disobedience lost his crown, became a rebel against God, and was expelled from Paradise, but before he was driven out



his restoration was promised in a new covenant, which should, in the fulness of time, be introduced; that the seed of the promise (the Messiah) should bruise the serpent's head (Gen. 3 : 15), and restore men to purity and holiness; and that hence were the sacrificial offerings from Abel to the great sacrifice of Christ, by which God can be just and yet justify the ungodly.

The next point of inquiry was in reference to the doctrine of the Holy Trinity, in proof of which I quoted Gen. 1 : 1, 2, 26; Ps. 2 : 7, 12; Prov. 30 : 4; Isa. 9 : 6. He listened to me with deep interest and attention, and invited me to call again. On my leaving he cordially took a valuable tract which I gave him.

Addressing a Jewess also, whose husband is an infidel, I found she feels the burden of sin, and the impossibility of conforming to the Mosaic law, and I reminded her of the remedy provided; but she thought she could never change from one religion to another.

A merchant in — Street was astonished at my statement of the change God has promised to effect under the new covenant. I promised him a Bible.

I have been treated very kindly in all my visits during the month, with one exception—in which case I was insulted by a Holland Jew, who was reproved by another Israelite for his rude conduct. The Scriptures (Old and New Testaments) were willingly received and read. I have distributed 296 pages of tracts in three languages, two Hebrew Old Testaments, one Hebrew New Testament, three German Bibles with Testaments, and one Gospel by John, in Hebrew.

May the Lord of the harvest water the seed sown, and may the beams of the Sun of Righteousness shine upon its tender blade until it shall ripen and be ready for his gathering and his glory!

S. BONHOMME.

## ORGANIZATION OF BOARD OF EDUCATION.

It will be remembered by the readers of the Banner, that at the late meeting of Synod in New York, it was resolved, that "A Board of Education be now formed, to be known as, The Board of Education of the General Synod of the Reformed Presbyterian Church."

The following persons were subsequently elected as members of the Board. Rev. A. M. Stewart, John Douglass, George Scott, S. L. Finney, W. T. Wylie, John Alford, H. A. McKelvey, with James C. McMillan, Hon. G. Adams, Thomas Smith, Arthur Dehaven, and Elias Radcliff.

At a meeting of the Board, immediately after the adjournment of Synod, the following persons were appointed an *Executive Committee*: Rev. John Douglass, A. M. Stewart, George Scott, with Hon. G. Adams, Thomas Smith, Arthur Dehaven, and Elias Radcliff. Rev. John Douglass, chairman, A. M. Stewart, secretary, and Hon. G. Adams, treasurer.

The first meeting of the Executive Committee was held in Pittsburg, June 11, 1856, and the following basis of action adopted for the *general* guidance of the Committee:

1st. As its leading object, to encourage and assist young men in their *literary* and Theological studies preparatory to the ministry.

2d. As a collateral and necessary function, the duties of the Board include the subject of Christian education in schools, academies, and colleges.

The following rules and regulations were adopted for the more particular guidance of the Committee.

1st. Every young man desiring to avail himself of the aid of the Board, must come recommended by the Presbytery, in whose bounds he may reside, after a careful examination, with respect to the following things. His regular membership in the Reformed Presbyterian Church—his attachment to her principles—his motives for seeking the office of the ministry—in relation to his character, his general habits, his character for prudence, his talents, advancement in studies; his talents for public speaking, and his willingness to do all in his power for self-maintenance.

2d. In connection with this regulation, the Committee would respectfully urge upon Presbyteries, the importance of the considerations involved in the recommendation of a young man—solemn to the candidate; involving his future failure or usefulness, the character of the Church, and the success of the cause of education. Let the examination, therefore, be serious, deliberate, thorough; and should any doubt exist, postpone a recommendation until further trial.

3d. In the assistance rendered by the Board, it acts upon the principle that the Church is bound to make provision for the education of such of her sons as may be called of God to the work of the ministry, should assistance in the case be needed, and that such assistance, when rendered, is not looked upon in the light of a debt contracted, but on the ground of mutual obligation and responsibility—the student rendering an equivalent to the Church in talents improved and future service rendered.

Resolved, That the members of the Church and friends of education, be earnestly called upon liberally to sustain this new and deeply important scheme of benevolence—the Committee pledging that as many hopeful candidates for the ministry will be at once in a course of training, as means are provided for their assistance.

Resolved, That Rev. S. L. Finney, W. T. Wylie, A. M. Stewart, H. A. McKelvey, John Alford, and James C. McMillan, be appointed special agents in their respective Presbyteries, to present the claims of the Board.

Resolved, That the proceedings of this meeting be published in the Banner.

A. M. STEWART,  
Secretary.

N.B. All business communications connected with the Board of Education, should be directed to Rev. A. M. Stewart, Pittsburg,

Pa. All moneys for the Board sent to Hon. G. Adams, Pittsburg, Pa.

### THE WESTERN VACANCIES.

MR. EDITOR: The following information was gathered during my travels through the churches, and, at the request of the Board of Domestic Missions, I submit it for publication:

Starting westward from Xenia, a rapid transit across the fertile State of Indiana brings us to Salem, Illinois, situated on the Cincinnati and St. Louis Railroad, about eighty miles from Vincennes. Here is the first vacancy of the Western Presbytery that attracts our attention. It was organized last September, with about seven or eight members. Salem is the county seat of Marion County. Since the railroad commenced operation it has almost doubled in population and extent. The Church at this place though small, has energy, and, by proper cultivation, might increase rapidly in numbers and influence. There is at present no Presbyterian organization there but our own. Passing through rich and well-cultivated prairies, twelve miles from Salem, we arrive at Walnut Hill, the former charge of Rev. H. McKelvey,—we here find a large flock, consisting of sixty or seventy families, without any shepherd to watch over them. This congregation has lately erected a large, commodious edifice in a beautiful grove. There is much need of an able defender of the truth at this place, to counteract the spread of Arianism and other false doctrines, by which even our own youth are in danger of being led away. A portion of this congregation reside at Centralia, about nine miles from Walnut Hill Church. The growth of this village is characteristic of the West. Two or three years ago nothing could have been seen there but the wild and broad prairie. When the Great Central Railroad, extending from Lake Michigan to the Gulf of Mexico was located from Chicago to Cairo, the most southern point of the State, the Company selected Centralia, as the site of a town, and built a very large car factory and hotel, the latter at a cost of about \$50,000. Since that, one of the most beautiful villages in the West has sprung up, as if by enchantment, out of the uncultivated prairies. Most of the houses have the prairie grass and indigenous flowers, in all their wildness, up to the very door.

The families at this place have had preaching, and desire an organization; and if it is granted, and a missionary stationed there, we doubt not, in a very short time, we may see a flourishing congregation. These three places are in Marion County. This field is important to our Church, for various reasons. Important on account of its natural advantages. Important on account of the astonishing fertility of the soil. It has excellent commercial advantages. In this county the Cincinnati and St. Louis Railroad, and the Illinois Central cross, opening to this region the market of the Lakes, the Gulf, the Mississippi, and Ohio. The field is important to us, because it has long been occupied by our Church, and be-



cause there we find many fathers and mothers in Israel, who are firmly contending against those new doctrines, those new gods, who have come newly up, that are so prevalent in new countries; and who have not forsaken the God of our fathers, or the attainments of the second Reformation. Leaving Centralia, thirty miles ride in a private conveyance brings us to Sparta, Randolph County, Illinois. Who, that belongs to any branch of the Reformed Church, has not heard of Sparta, Illinois.

To this region Rev. Sam. Wylie went, more than thirty years ago, and resolved to settle, having but one family as a nucleus of a congregation. He commenced his labors in this then uncultivated wilderness, and has continued them until the present day. Emigration poured in from different portions of this country and the Old World. And now taking his church as a centre, we can enumerate, in a circumference of ten miles, about nine congregations of the two branches of the Reformed Presbyterian Church, and five or six of the two sister Churches. Making in all, not less than fifteen congregations, sprung from, and clustering around the little nucleus, where Rev. S. Wylie commenced his labors. Taking Sparta as a centre, let us see what vacancies we have in this region. Travelling northward about ten miles, over rolling prairies surpassingly beautiful, interspersed with groves of timber, furnishing a sufficient supply of wood for fuel, lumber, &c., we arrived at Hill Prairie, one of the most beautiful of the large ocean-like prairies of Illinois. Here we do not find that level, monotonous surface, so often found in the West, but a country beautifully undulating. In this prairie we find a handsome church, newly erected, and which was opened for public worship last fall. There is in this vacancy about sixteen families. Although they never had an edifice until last year, yet they have had preaching as it could be sent to them by Presbytery, for a number of years. They are now very anxious to obtain a regular pastor for perhaps about one-half or one-third of his time. Leaving this we go westward nine miles, to Unity, one branch of the late charge of our lamented Brother Pearson. They are now left as sheep without a shepherd. There are, in this congregation, about thirty-five families. They have a handsome church. It is expected that Unity and Hill Prairie will be united. The two places can then support a pastor. This they desire to do, but where are the laborers? Again starting from Sparta, and going eastward about seven miles, we arrive at Grand Cote, which, like Unity, now mourns the loss of their beloved pastor, Rev. J. Pearson. This is a flourishing congregation, now entirely able to support a pastor, without any aid from Unity. Again, we ask, where is the man to go in and stand in the place of the fallen? We have thus taken a rapid glance at the vacancies under the care of the Western Presbytery, and find that they have five organized congregations, besides some preaching stations, which we have not mentioned. And who is there to watch over these five vacant congregations and feed them with knowledge and understanding? There are, in the Presbytery, five ministers. One of these was

compelled last fall, by disease of the throat, to resign his charge, and cannot be expected to perform any missionary labor. Another, besides being a pastor, is professor in a college, and having thus double labor to perform at home, cannot be expected to perform any labor abroad. A third having labored in this Western climate for more than thirty years, and being pastor of a very large congregation, cannot be expected any longer to travel through the churches. Only two are left to do all this missionary labor, and they are pastors of congregations that need all their time. Four men, or at least three, strong in body and firm in purpose, are needed in Southern Illinois, and the churches are asking for them, and are ready at once to support them.

One word, respecting this field in general.

The field of which we have been speaking lies in Southern Illinois, in the portion of the State that extends eastward from St. Louis. It is a very rich and fertile region. There are few places of the United States more productive in fruits, grains, and grasses. We have seldom seen more beautiful farms promising a larger harvest. The country is chiefly prairie. Timber is, in some parts, rather scarce, but, by making hedge fences, there is a sufficiency for all practical purposes. The country has the reputation of being sickly. Chills and fever frequently prevail to considerable extent in the autumn. This, however, is to be expected from the newness of the country and the richness of the soil. As the country grows older, it will, doubtless, become more healthy. In the meantime, while we find more ague there than in older regions, on the other hand, it is free from some of the fatal epidemics that "waste and walk abroad" in more densely populated regions. Should this be considered worthy of a perusal, we shall next direct our course northward.

K.

## PROCEEDINGS OF THE CHICAGO PRESBYTERY.

By order of the Chicago Presbytery I send you for publication an extract from the minutes of its last meeting.

### UNFINISHED BUSINESS.

Collections for indigent students had been taken up, according to the direction of Presbytery. \$32, as far as reported, had been raised. No plan adopted for its permanency.

On motion, it was resolved, That the congregations under Presbytery's care lift collections for indigent students, and that they report at each regular meeting of Presbytery.

Resolved, That a committee of three be appointed to receive and disburse this fund.

Rev'ds J. W. Morrison and John Alford, Isaac Kirkpatrick, ruling elder from Somonauk, were said committee.

JOHN ALFORD, P. C.

## CORRECTIONS IN MINUTES OF SYNOD.

THE Minutes of the last General Synod are now published, and before the Church. In issuing them, all concerned have performed their parts with capacity and fidelity. They will evince to their readers, to a good extent, what was felt by the members of the Court, during its Sessions, that its late meeting was one of the most important, becoming, and exemplary ever held in the Church of God.

But my object at present is to correct a few *misprints*, which occurred in documents written by my own pen. And here I premise, that while I deem this both necessary and expedient, I only wonder that these papers should have been so accurately printed without the proof-sheets being submitted to myself; for the printers, who are not acquainted with my handwriting, often have no small difficulty in correcting the press, even when I am by their side. The most serious of these, and indeed the only ones of any consequence, occur in the Report of the Committee on the Signs of the Times. Thus, in the second paragraph, instead of "the *two* kings of the Latin World," it should read the ten kings of the Latin Earth. For the Synod does not mean the Turk and the Pope, but the Civil Powers of Europe in league with the Man of Sin during twelve hundred and sixty years, but who are, as the time of the end draweth nigh, rapidly to accelerate his downfall, and who are predicted of in the Apocalypse as *ten* kings. These now, and for a long time past they have done the same—prop up Antichrist's tottering throne, but they shall soon unite in its demolition. For, as the renowned Doctor John Owen affirms, in his Sermon before the British Parliament, January, 1649, "the tenpartite empire of the West must give place to the little stone cut out of the mountain without hands."

Again, in the same paragraph, treating of Slavery, it is called "this *river* of Sodom," but it ought to read this vine of Sodom. Slavery, indeed, cannot with propriety be likened to a *river*, but to a stagnant, putrid and pestilential *pool*. Then, too, they do not plant a *river*, but they do a *vine*.

And again, in the letter to the Presbytery of Saharanpur, at the beginning of the last paragraph, there ought to be a *colon* between "*once more*," and "strengthen your hands," &c. And then it will mean, as was intended, that Synod, in her letter, gives it as her concluding advice to those worthy brethren, not to discharge their duty only *once more*, but to discharge it *always*, with unwearied and heroic persistency; and to go ever on in the strength of the Lord God, making mention exclusively of His righteousness.

WILLIAM WILSON.

## PROCEEDINGS OF THE SESSION OF GRANDE COTE CONGREGATION,

IN RELATION TO THE DEATH OF THEIR LATE PASTOR,  
REV. JAMES PEARSON.

Whereas, It has pleased God, in his providence, to remove by death our beloved pastor, the Rev. James Pearson, therefore,

Resolved, 1st, That while we humbly submit to the will of our Heavenly Father, in this deeply afflictive dispensation, we sincerely mourn the loss of this faithful servant of God, and cherish a high respect for his memory, and recollection of his faithful and valuable services in the cause of Christ in this congregation.

Resolved, 2d, That in the death of Rev. James Pearson, this congregation has lost an able, pious, and efficient laborer, and the community a consistent and enlightened member.

Resolved, 3d, That while we mourn his loss we are thankful to the Head of the Church for the fruit which, by the Divine blessing, has resulted from his labors during his short pastorate in our midst.

Resolved, 4th, That we rejoice when we reflect that *our* loss is his gain; that for him to depart and be with Christ, was regarded by himself as far better than to remain in the church militant, and that in his triumphant death the Christian has a strong and powerful confirmation of the truth of God and his promises, and a Pisgah view of the King in his beauty, and of the land that is very far off.

(Signed)

H. A. MCKELVEY,

Moderator.

DAVID MUNFORD,

Session Clerk.

June 7th, 1856.

## DOMESTIC MISSIONS.

IOWA, WASHINGTON, June 27th, 1856.

IN Washington, at the above date, a congregation was organized by Rev. Mr. Shaw, according to Presbyterial appointment. Fourteen members were received into full communion on certificate, from other branches of the Reformed Presbyterian Church, and one on examination. The following Sabbath, Rev. Mr. Shaw, assisted by Mr. Gailey, dispensed the communion.

Washington has a population of eleven hundred and twenty-two inhabitants. It has a college under the care of the Associate Church. Its growth is rapid; its business active, and the location for merchants and mechanics good. The future prospects of this town are favorable. There are two railroads being made, coming from different parts of the Mississippi, and passing through the town; and the time is not far distant when the sound of the iron horse will break the solitude of its rural scenery. The country is very inviting; for beauty of situation, fertility of soil, salubrity of climate, and purity of moral atmosphere, it is not surpassed by any



part of the West. Persons who intend to seek a home in the West would find here many advantages. Those who are not prepared to purchase, can rent land on favorable terms. Raw prairie sells from \$6 to \$15 per acre, and improved land from \$15 to \$30, according to location and improvements.

The religious denominations are Associate, Associate Reformed, Baptists, Methodists, Presbyterians, "and yet there is room." Why may not the Reformed Presbyterian Church plant her banner here as well as others? Any person in regular standing in our church will be well received by the brethren of Washington.

For further particulars inquire at Robert McConnell or William B. Carruthers, Washington, Iowa. G.

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### LETTER FROM REV. J. CALDWELL.

ROORKEE, March 24, 1856.

MY DEAR CHRISTIAN BROTHER: Kindly forgive the trouble I am giving you these days, in forwarding my letters to different parties. Hereafter, if spared, I hope to send a large batch of letters at one time by the "Overland," which will be less troublesome for you.

I think, when I last wrote, my subscription list contained about 1100 rupees. It now amounts to near 1450, besides the various promises I mentioned in my last. Thus far, I feel considerably encouraged in the work of collecting funds for the proposed edifice. It cost me a good deal of writing, as I have frequently to write three different times to the same individual on the subject of contributions. The individual to whom I may be writing, has, probably, removed to some other station, or he is not at home, and I am obliged to write again, to which, if I receive a reply and a donation, a third letter must be despatched to thank for the kindness. Well this, I trust, is also the Lord's work, and I trust my aim is to serve my Redeemer in any work to which his providence calls me. I may mention that since I last wrote, a young man, a Mahomedan, has commenced coming daily to me for instruction, respecting the doctrines of Christianity. He seems to be sincere, but I cannot yet tell what his real design may be in thus professing to be an inquirer after the truth. Like all of his class, his great difficulties are the Divinity of our Lord and the doctrine of a Trinity in Unity. He seems, however, to be disposed to receive the Scripture testimony on these subjects. "Wáhid ú lá sharík," one, and without a companion, is one of the first articles in the Mussulman's creed. To this I invariably concede, when they quote it against me, and then endeavor to explain, as well as I can, the Bible doctrine on the subject.

The brethren, Campbell and Hill, are expected here next week, on their way to Hardwar. With best Christian affection, I remain yours in Christ.

J. CALDWELL.



## PROCRASTINATION.

THERE are many evils which beset the turbulent voyage of man throughout this life, but there is no one more alluring, and at the same time more destructive, than the one now before us; its effects may daily, yes, and hourly, be seen as we thread our way through the busy scenes of life.

To procrastinate the things of this world is dangerous, but to put off the affairs of eternal life is awful. Think one moment of what you are doing. You are running the risk of sending a soul which was made to sparkle in the diadem of our blessed Redeemer, to the lake that burns with fire and brimstone. Procrastination has been called the thief of time, but it is also the thief of eternity; it will ruin you not only for this world, but for that which is to come; and let us say to those who are putting off the acceptance of Christ, as their only hope and rock of safety, when the divine flame begins to kindle in your hearts, oh! quench not the Spirit, do not as Felix did, wait for a more convenient season, but fly to the bosom of Jesus, who will receive you with open arms; he will calm the troubled waves of conscience; he will be your father and the guide of your youth; he will uphold and strengthen you throughout all the troubles and vicissitudes of this world, and at last, when the balmy sleep of death comes, he will enable you to say, "Oh death, where is thy sting! Oh grave, where is thy victory!" and will carry you aloft to the bosom of Abraham, there to sing the praises of God and of the Lamb through all eternity. Think of this when you put off the acceptance of Jesus. Be careful lest it may be the last offer of salvation that will be made to you.

How painful a sight is it to see a young man, just entering upon life, with prospects as bright and as beautiful as the summer flowers, still doubting as to the acceptance of Christ, doubting whether he shall enlist under the banner of the great Captain of his salvation; listening to the promptings of the evil one, who goes about all day seeking whom he may devour; who deceives himself with the idea that he has a long life before him, and indulges in the hope that when he has enjoyed all the pleasures which this life can afford, then he will come to Jesus. Let us say to that young man, perhaps you may be cut off; perhaps your reason may have left you; maybe the rackings of disease have so distorted your body and so disordered your mind that you may be unable to think of these things; and then, oh then, what will be your condition! The pleasures of this life are o'er, and what have you in store for eternity! Grim death is coming to lay his cold, icy hand upon you, and what have you to rest upon! Your gay companions and former sports now only serve to increase instead of mitigate your sufferings; you cannot look through the dark valley and shadow of death and see your Saviour sweetly smiling and beckoning to you to come

and receive your crown of glory. Oh, no! nothing is around you but darkness impenetrable, and now you must die without a ray of hope for future happiness.

This is no glowing picture, no highly colored sketch, but stern reality, for God hath declared that those who believe not on him shall be damned.

Many and fearful instances of procrastination stand up as beacons, warning future generations, lest they, too, might fall into this most deceitful snare of Satan, which tell them in language unutterable, of the fearfulness of such a course of action, which in the end must inevitably destroy soul and body.

The poor heathen delays not to hasten thousands of miles over the burning sands of sunny India to propitiate his deity for some trifling offence, but the young man living in the land of Gospel light and Gospel privileges, puts off the salvation of his immortal soul until it is too late, and the gates of Heaven are forever barred against him.

What are the few short years we spend on earth to be compared to eternity! Should we not be willing to bear a little with the jeering and scoffing which we may receive from the world, when we remember that Jesus bore it all, that he was nailed to the cross for our sakes, and that he has promised a crown of glory to all who call on his name?

Fly, then, we would say to every young man who is doubting as to his acceptance of Jesus, fly to the city of refuge, to the rock of ages, from the impending storm.

Steer your bark straight toward the harbor of Heaven, keep your eye firmly fixed upon the Bible as your compass, and be assured, that finally you will reach the haven of the Celestial City, and there having dropped your anchor and furled your sails, you will go on shore, and Christ your blessed Saviour will come forth to meet you and conduct you to the foot of the Great White Throne, where you will sing the praises of God and the Lamb throughout all eternity.

LULU.

HAZEL-GLEN.

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#### NATURAL DEPRAVITY.

JUDAS was the representative of human nature; of fallen man. In him the flesh enjoyed advantages greater than it ever enjoyed before, or since; the advantages of early religious culture—of being called to discipleship—of being placed in the highest office of ministry—of being admitted to the personal acquaintance and friendship of the Lord—of being treated by Him with condescension, familiarity, and kindness. The "*flesh*" never had so favorable an opportunity for self-melioration and self-recovery. It was put to the test under the happiest influences, but only left to itself, that its real character might be manifested. And what was the result? Enmity against God—hatred of *Love Incarnate*. Judas betrayed his Lord.

W. H. HEWITSON.

XENIA, OHIO, August, 1856.

To the Ministers and Elders of the Reformed Presbyterian Church.

The undersigned, having been appointed by Synod to obtain information respecting the church property and graveyard of the Reformed Presbyterian Church in Chester District, South Carolina, where lie the remains of four of the early ministers of the Church in America, namely, Rev. King, McKinney, Reiley, and Donnally; a verbal report was made at the late meeting of Synod. At the suggestion of members of Synod, I now call the attention of all the congregations under their care to the subject. The graveyard is truly in a dilapidated condition. The stone wall around it has fallen down. The ground enclosed is overgrown with briars and bushes, and exposed to cattle and beasts at large. The tombstones are defaced and destroyed, and present to view anything else but a quiet resting-place for the dead. The brick church is not in a condition to be used, unless for a school. There are some eight or nine acres of land connected with the property that may be sold at a low price. From estimates made, it will require from four to five hundred dollars to rebuild a durable wall around the graveyard, and renew the tombstones. During the past year letters were addressed to those acquainted with that locality, who had friends buried there, asking for contributions, but a very feeble response was received, not sufficient to justify the making of a contract for the necessary improvements.

At the last meeting of Synod in New York, the appointment was continued and G. H. Stuart, Esq., added to the committee. It was also proposed to take up collections or subscriptions in all the congregations for that object. That this may be done simultaneously and as soon as possible, I take this plan of presenting the subject before the Church, and would suggest that a collection be taken up in all the congregations on or about the first Sabbath of October next. The amount raised in the East can be reported to Mr. Stuart, and in the West to the subscriber. A visit to that place would no doubt excite any one to say, that something must be done, in order that the tombs of the fathers and brethren of the Reformed Presbyterian Church in that place be no longer thus exposed. It is hoped that this call will not be in vain, and that a favorable response by way of *material aid* will be given.

J. C. McMILLAN.

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TRUE GODLINESS.

“It is an unprofitable thing to hunt after frames and feelings. These are very good and precious, but they are only *creatures*; not God himself, but only God’s work. The staple of spiritual life and godliness consists in a sense, ever abiding, of our dependence on God’s indwelling Spirit, combined with a prayerful panting of soul after larger and larger manifestations of the Spirit within us. We tarry on the threshold of our most holy faith until we *enter into Jesus, and live upon His breath.*” W. H. HEWITSON.

## Editorial.

### NEWS FROM INDIA.

We have received news from our brethren in India, as late as the 15th of June, at which time all were in their usual health, and prosecuting their work with increased hope of success. Brother Herron had gone to Lodiana for six months to assist Mr. Janvier in an emergency. Brother Caldwell's collection, from friends in India, for the new station at Roorkee, already reached the handsome sum of *one thousand* dollars, and as yet we have had but *one* response from friends in this country to the appeal which was published some months since.

We mistake the character of our Church, if the friends in America do not contribute as largely as the scattered few in India who have so nobly testified to the importance of this new station to which our beloved missionary Caldwell has been transferred. Let those who desire to have a part in the work already commenced in the Pittsburg of India send forward their contributions to our Treasurer with as little delay as possible.

We have quite a number of letters from our brethren in India, including one from Brother Hill of the Associate Church, but formerly of our own body, which we hope to publish in our next number.

OBITUARY notices of the death of Mr. JOHN HERRON and of Mr. WILLIAM CUNNINGHAM, two aged and respected members of our Church, have been received, but too late for insertion in the present number.

### DEGREES CONFERRED.

WE learn with great pleasure, that at the annual commencement of Lafayette College, Easton, Pa., the degree of Doctor of Divinity was conferred on the Rev. JAMES R. CAMPBELL, our senior Missionary in Northern India, and also on the Rev. JOHN WEIR, of London, a distinguished minister of the English Presbyterian Church. "Honor to whom honor *is due*."

### OBITUARIES.

Departed this life on the 27th of April, and in the 67th year of his age, Mr. DAVID McMILLAN, by a short illness, of typhoid fever, a member and Ruling Elder of the Cedarville Congregation, Green County, Ohio.



The deceased was a native of South Carolina, who, in common with many others, emigrated therefrom, on account of the evils of slavery. Early in life he connected himself with the Reformed Presbyterian Church, was chosen a Ruling Elder in the same, and continued till death, a zealous member, being much esteemed and highly respected by all who knew him, as an exemplary Christian in the various departments of life, in which he was called to act.

His latter end was full of faith and hope, productive of much consolation to his surviving relatives and numerous Christian friends, and furnished a happy example of the power of religion to sustain its possessor in the hour of death. Of him it may be truly said, "His latter end was peace; and though dead, he yet speaketh."

He left a widow and twelve children all alive, who deeply feel the loss of one who long went out and in amongst them, as an affectionate husband, a kind parent, and a wise and prudent counsellor.

The session of the Cedarville Congregation after his death, met and adopted the following resolutions, which were directed to be transmitted to the bereaved family, and to be forwarded to the Banner for publication, viz. :—

1st. That this Session, while lamenting the death of Mr. DAVID McMILLAN, one of its members, and feeling sensibly their loss of his counsel, judgment, and co-operation in the concerns of the congregation, yet would desire to bow with submission to the sovereign will of a holy God.

2d. That we feel ourselves called upon to improve this visitation of God, by being more active and diligent in the discharge of the various duties of life, and in studying to acquire a greater meetness and preparation for our appointed change.

3d. That this Session does deeply sympathize with the family of the deceased, in the loss which they have sustained by the death of an affectionate husband, a kind parent, and a wise and prudent counsellor.

Signed,

ROBT. REED,  
Sessions Clerk.

DIED, on 20th of March, of lung fever, Mrs. MARY RIDDLE, in the 56th year of her age.

Mrs. R. was a member of the Reformed Presbyterian Church at Somonauk, De Kalb Co., Ill. Several years ago she left the East, the place of her nativity, and came to the West. She was not a professor of religion up till the fall of 1855, when, on a profession of her faith, she was received into the Church, and as, by her parents, she had not been dedicated to God in her youth, received the ordinance of Baptism.

There is something solemn in this ordinance, administered under any circumstances, but more so when the subject is an adult, and especially one advanced in life.

Mrs. R. died on the eve of our spring communion, not four months

from the time she had united with the Church. We called on her the Wednesday before her death, and found her very sick indeed; her mind, however, was calm, resting firmly on Jesus, her risen Lord. We said to her, "You'll not be able to attend the communion." "No," she replied, "and I desired very much to be with you—'Man can appoint, but God can disappoint.'"

She was one of those Christians of whom you could never have any doubt; "her conversation was in heaven;" hence we felt no uneasiness about leaving her. We did not hear from her again till Friday morning, when, soon after rising, we were informed that she was dead!

The funeral was attended by a very large concourse of people; the religious exercises were conducted by the Pastor; the 14th chapter of Revelation was read, and some remarks pertinent to the occasion were made, especially on these words: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." This we may safely *write* with respect to the deceased. We have no more doubt that she is in heaven, than we have that she was upon earth amongst us. This was one of those peculiar cases wherein justification and sanctification seem to be almost simultaneous. In it all saw the power of the religion of Jesus to save; and while we will not rest satisfied with this, but endeavor to bring more wanderers to Jesus, still we feel that this will be a *gem* in the crown of life; by such things the ambassador of the cross is encouraged in his work. Oh why is it that such cases are so few?

The deceased leaves behind her a husband, a *daughter* (won't she take her mother's place in the church?) and sons (*one* of whom at least is *promising*) to mourn her loss, but "they sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even them also which *sleep* in Jesus will God bring with Him. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall *we ever be with the Lord.*"

Who then would not be a Christian, when such glorious things await them? A.

SOMONAUK, April 15th, 1856.

DIED, on the 24th of June, infant daughter of Isaac and Katharine Kirkpatrick, of the Reformed Presbyterian Church, Somonauk, De Kalb County, Ill.

"And they brought unto Him also infants, that He would touch them; but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein."

A.



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